

THE "ENTIRE WORLD" IS GUILTY? ROMANS 3

1Then what advantage has the Jew? Or what is the benefit of circumcision? **2**Great in every respect. First of all, that they were entrusted with the **oracles of God**.

3What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it?

4May it never be! Rather, let God be found true, though every man *be found* a liar, as it is written, "THAT YOU MAY BE JUSTIFIED IN YOUR WORDS, AND PREVAIL WHEN YOU ARE JUDGED." [Psalm 51:4]

5But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He? (I am speaking in human terms.) **6**May it never be! For otherwise, how will God judge the world? **7**But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner? **8**And why not *say* (as we are slanderously reported and as some claim that we say), "Let us do evil that good may come"? Their condemnation is just. **9**What then? **Are we better than they?** Not at all; for we have already charged that both Jews and Greeks are all under sin...

10As it is written,

"THERE IS NONE RIGHTEOUS, NOT EVEN ONE; **11**THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD; **12**ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE." **13**"THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP DECEIVING," "THE POISON OF ASPES IS UNDER THEIR LIPS"; **14**"WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS"; **15**"THEIR FEET ARE SWIFT TO SHED BLOOD, **16**DESTRUCTION AND MISERY ARE IN THEIR PATHS, **17**AND THE PATH OF PEACE THEY HAVE NOT KNOWN."

18"THERE IS NO FEAR OF GOD BEFORE THEIR EYES."

19Now we know that whatever the Law says, it speaks to those who are under the Law, so that every **mouth** may be closed and all the world may become **accountable** to God; **20**because **by the works of the Law no flesh will be justified in His sight**; for through the Law *comes* the **knowledge** of sin.

2 What "oracles of God" were entrusted to the Jews? Just what **is** the benefit of circumcision?

3 To what extent does unbelief nullify the faithfulness of God? Noah's generation. Babylon? The exile?

4 How does Psalm 51:4 support Paul's contention that man's unbelief affects not the faithfulness of God?

5-8 Why is God's wrath not unrighteous? (See **Appendix F: [The Law and the Gospel](#)**)

8 Under what circumstances would people claim, "Let us do evil that good may come?"

10-18 Why the "Scripture overload" here? (Who is "we" and "they" in verse 9? What is Paul saying here? To whom is Paul addressing his Scripture notes? Why is this set of passages useful spiritually today? _____)

10-18 Indictments against the " _____ " disease within us:

1. No one is _____.
2. No one _____.
3. No one _____ seeks God.
4. All have turned aside.
5. We've become _____.
6. None do good.
[Psalm 14:1-3; Ecclesiastes 7:20]
7. Our throat is a stinking, festering open grave.
[Psalm 5:9]
8. We _____ with poison; our _____ are dangerous. [Psalm 140:3]
9. Our mouths are full of cursing and bitterness.
[Psalm 10:7]
10. We are quick _____.
11. Destruction and misery are in our paths.
[Isaiah 59:7-8]
12. We do not _____ God, period.
[Psalm 36:1]

19-20 Then what is the purpose of the Law?

1. Shuts our _____.
2. Makes us _____ to God.
3. Teaches us the _____ of sin.

Why and/or how does the Law do these things?

21 But **now** apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets, **22** even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; **23** for all have sinned and **fall short** of the glory of God, **24** being justified as a gift by His grace through the redemption which is in Christ Jesus; **25** whom God displayed **publicly** as a **propitiation** in His blood through faith. *This was to* demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; **26** for the demonstration, *I say*, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

27 Where then is boasting? It is excluded. By what kind of law? Of **works** (ἔργων)? No, but by a law of faith. **28** For we maintain that a man is justified by faith apart from works of the Law. **29** Or is God *the God* of Jews only? Is He not *the God* of Gentiles also? Yes, of Gentiles also, **30** since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.

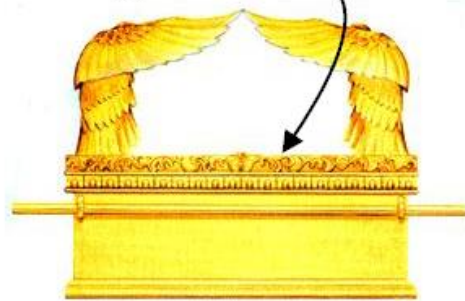
31 Do we then nullify the Law through faith? May it never be! On the contrary, we **establish**¹⁰ the Law.

21 Given the import of the Law which is designed to show the righteousness of the Lord God, how can the righteousness of God be manifested without the Law? See [The Law and the Gospel](#)

22-25 How is the righteousness of God revealed through faith in Christ Jesus? What is this "belief?"

1. No distinction is made between sinners. So?
2. All have sinned **and fall short** of God's glory. So?
3. Justification before God is a gift from God. And?
4. Justification comes through _____ afforded by being εν Christ Jesus. And so?
5. Public redemption came through a **propitiating** blood sacrifice. So? [ἱλαστήριον, **2435**, (a substantival adjective, derived from **2433** /*hilaskomai*, "to propitiate") – the *place of propitiation*; the lid of the golden ark (the *mercy-seat*) where the blood of a vicarious lamb appeased God's wrath on sin.]

ἱλαστήριον



25-26 What was the purpose of this ἱλαστήριον? Who is just and who is the justifier? On what basis would this just nature and role as justifier be demonstrated?

27-30 Why is Paul still worrying about boasting? How does God's unity of purpose demonstrate the value of circumcision, and all it stands for, and the value of uncircumcision, and all that stands for?

31 Is the Law no longer in effect since we are justified not by works of the Law, but through faith? Of course, not, Paul says, but why?

We _____ the Law.

What does it mean to " _____ " the Law? **2476**

How is this idea manifested today?

¹⁰The Greek **2476** here is, ἵστημι, "prolonged form of a primary stao stah'-o (of the same meaning, and used for it in certain tenses); to **stand** (transitively or intransitively), used in various applications (literally or figuratively)—abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up)."

Source: <https://biblehub.com/greek/2476.htm>